

ANALYSIS OF ADJECTIVE PHRASES WITH A “KO‘NGIL” COMPONENT

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Abstract. This article studies the grammatical and structural features of phrases with the ko‘ngil component in the Uzbek language. This article analyzes the linguistic aspects of adjective phrases with the "ko‘ngil" component. It examines the structural structure of adjective phrases, their grammatical construction, semantic layers and stylistic features. It also analyzes the peculiarities of the use of such phrases in fiction and oral speech. Through these phrases, one can obtain important linguistic information about the spiritual and aesthetic views, moral criteria and human qualities of the people.

Keywords: adjective phrase with the "ko‘ngil" component, verb phrase, adjective phrase, noun phrase, demonstrative phrase, semantic layer, grammatical construction.

INTRODUCTION

In Uzbek linguistics, the language of idioms occupies a special place as a figurative, expressive and emotionally rich means of expression. Idioms embody the lexical and semantic wealth of the language, the spiritual and moral outlook of the people and the historical and cultural experience. In particular, through adjectives, a person's inner state, character, personality and place in society are expressed in an artistic and expressive way. In this regard, the Uzbek language is extremely rich in idiomatic wealth, in particular, adjectives with the component “ko‘ngil”. The word “ko‘ngil” denotes deep spiritual, mental and moral concepts in the thinking of the Uzbek people. This word, combined with various grammatical and semantic units in many idioms, forms figurative meanings.

According to the results of the research, 25 adjective phrases with a mood component, presented in Sh. Rahmatullayev's "Phraseological Dictionary of the Uzbek Language", were subjected to a separate linguistic analysis, and their semantic scope, stylistic possibilities, and application features were highlighted.

METHODOLOGY

A phraseologism is a lexical unit that is structurally equivalent to a word combination or a sentence, semantically equivalent to a whole, generalized meaning, and is introduced into speech in a ready-made state, without being created in the process of speech. A type of stable combinations with a figurative, portable meaning [5,8]. According to which word class phraseologisms belong to: 1) verb phraseologisms (to give pleasure, to darken the heart); 2) noun phraseologisms (to grieve); 3) adjective phraseologisms (to be white; to be sad); 4) rhetorical phraseologisms. For example, in the “Uzbek Phraseological Dictionary” by Sh. Rahmatullayev, which we are analyzing, there are a total of 146 phrases with a mood component, of which 116 are verb phrases, 25 are adjective phrases, 2 are adverbial phrases, and 3 are noun phrases [4,109].

Phraseologisms, like words, have a unity of form and meaning, and are called phraseological antonymy, phraseological homonymy, and phraseological synonymy.

1. Phraseological antonymy. Antonyms that arise through a pair of antonym phrasemes arise as a result of two independent phrasemes with opposite meanings entering into an antonymic relationship. The scientist K. Bozorbayev, who studied the phraseologisms of Uzbek colloquial

speech, emphasizes that “mutually antonymous phraseologisms are determined on the basis of the antonymous words they contain and the integral lexical meaning” [1, 91]. Six of the adjective phrases with the component "ko'ngil" have antonyms: "ko'ngil" - "ko'ngil" is absent, "ko'ngil" is whole - "ko'ngil" is half, "ko'ngil" is empty - "ko'ngil" is hard, "ko'ngil" is wide - "ko'ngil" is narrow, "ko'ngil" is black - "ko'ngil" is white, "ko'ngil" is clear - "ko'ngil" is gloomy. The antonymous lexemes in the antonym pair "ko'ngil" - "ko'ngil" are empty do not participate, because the lexemes "stone" and "empty" cannot be antonyms. In this case, linguist A. Mamatov confirms Sh. Rahmatullayev's opinion that "antonymy is also determined on the basis of the opposition of lexical meanings understood from the expression" [1,93].

2. Phraseological homonymy – refers to expressions that are constructed in the same way, but express different meanings. Phraseological homonymy usually occurs between two expressions: for example, to raise a noise at the beginning of I and to raise a noise at the beginning of II [5,8].

Of the adjective phrase with the component of heart, only the phrase ko'ngil is a homonym.

I Ko'ngil is a homonym – meaning: inclined, benevolent; has a desire to do something.

for example: He suddenly thought of saying that he was inclined to stay here and work (H. Nazir. “The Value of Man”) [11].

II Ko'ngil is a homonym – meaning: inclined to love;

for example: If he says so, Solia's pussy also has a soul. After all, they didn't say “brother” before, did they? Ko'ngil is a homonym! (S. Anorboyev. "Umr") [11].

3. Phraseological synonymy – refers to the fact that different phrases have similar meanings. Phraseological synonyms are divided into two-component, three-component, four-component and more-component phraseological synonyms in terms of their external structure, morphological composition, and formation process [8,14]. In Sh. Rahmatullayev's “Uzbek Phraseological Dictionary”, synonymic phrases with a mood component consist only of two-component phrases, and there are no three-component, four-component and more-component synonymic phrases.

Two-component phraseological synonyms are divided into the following types:

- noun+adjective type adjective FS;
- noun+adjective type adjective FS;
- noun+adjective type adjective FS;
- noun+helper+adjective type adjective FS [8,15].

Of the 25 adjective phrases with a mood component, eight are synonymous phrases. All of them belong to the adjective FS type of noun+adjective type. Phraseologisms in the noun and adjective model, in addition to their mutual grammatical combination, form figurative expressions using the lexical-phraseological method. These phraseologisms express the state, character and various manifestations of people. For example, the phrase “ko'ngli chog'” expresses a person's good mood, cheerfulness: “Qassobning o'ng qavatida Samad chol, ko'ngil chog', kelguvchilardan hol-ahvol so'rab qo'yadi”

In a sentence, these do not have a possessive relationship, since phraseologisms perform one syntactic function in a sentence, and it is not appropriate to divide them into parts of speech. Also, phraseologisms are formed when the adjective word group comes before the compound [1, 21]. Below is an analysis of eight synonymous phrases:

1. Ko'ngil(ko'ngil (noun) + ko'ngil (adjective)) – noun + adjective type fs;

Synonyms: time (noun), mood (noun), mood (adjective).

2. Ko'ngil (noun) bejo (ko'ngil(noun) + bejo (adjective)) – noun+adjective type fs;

Synonyms: ko'ngil (noun) taka-puka

3. Ko'ngil (noun) bosh (heart (noun) + bosh (adjective)) – noun+adjective type fs;

Synonyms: ko'ngil (noun) soft – soft ko'ngil

4. Ko'ngil (noun) black (heart (noun) + black (adjective)) – noun+adjective type fs;

Synonyms: black inside, black ko'ngil

5. Clean ko'ngil (heart (noun) + clean (adjective)) – noun+adjective type adjective fs;

Synonyms: white ko'ngil

6. Soft ko'ngil (heart (noun) + soft (adjective)) – noun+adjective type adjective fs;

Synonyms: empty ko'ngil

7. Sad ko'ngil (heart (noun) + sad (adjective)) – noun+adjective type adjective fs;

Synonyms: sad ko'ngil

8. Hard ko'ngil (ko'ngil (noun) + ko'ngil (adjective)) – noun+adjective type adjective fs;

Synonyms: hard ko'ngil

The phraseological structure of our language is characterized by its abundance and diversity, expressing various shades of meaning. Indeed, if we observe the phraseological structure of our language, some of them not only name something, phenomena or the character of people, but also express the speaker's assessment and attitude to this phenomenon or character [1,30].

In our language, phrases express positive and negative meanings. Adjective phrases with a heart component are also phraseologisms with a positive and negative connotation. Phrases such as Ko'ngil(i) chog', ko'ngil(i) butun, ko'ngil(i) bor, ko'ngil(i) keng, ko'ngil(i) ravshan, ko'ngil(i) toza, ko'ngil(i) to'q, ko'ngil(i) yaqin, ko'ngil(i) yumshoq, ko'ngil(i)da kiri yo'q, ko'ngulda zarra g'am yo'q iboralar ijobiy ma'noni ifodalashga xizmat qiladi. Ko'ngil(i) bejo, ko'ngil(i) egri, ko'ngil(i) nozik, ko'ngil(i) qora, ko'ngil(i) tor, ko'ngil(i) xira, ko'ngil(i) yarimta, ko'ngil(i) yo'q, ko'ngil(i) zim-ziyo, ko'ngil(i) g'ash, ko'ngil(i) qattiq are characterized by expressing the negative qualities of people. Phraseologisms with a negative meaning have meanings that express emotional evaluations and attitudes that are understood in the process of speech.

The "Uzbek Phraseological Dictionary" compiled by Shavkat Rahmatullayev lists 25 adjective phrases with the "ko'ngil" component. The phrases given in this dictionary not only demonstrate the phraseological richness of the Uzbek language, but also reflect the worldview, mentality and values of the people.

During the research, expressions formed with the heart component were identified not only from this dictionary, but also from other sources. For example, in the "Explanatory Dictionary of Uzbek Language Expressions" by B. Mengliyev, M. Khudoyberdiyeva and O. Boymatova, adjective expressions with the ko'ngil component such as ko'ngil(i) oq, ko'ngil(i) pok, ko'ngil(i) tosh, ko'ngil(i) ochiq are recorded [2, 21-26]. The presence of these units shows that the word "heart" has been formed as one of the most important concepts in the language and culture of the Uzbek people. It is widely used not only to express the spiritual experiences and inner world of a person, but also to express such character traits as moral purity, sincerity, kindness or, conversely, harshness and carelessness. Therefore, "phrases with a sentimental component" constitute a separate layer of phraseology and are of great importance in highlighting the aesthetic and spiritual values of the language.

CONCLUSION

The phraseological wealth of the Uzbek language, in particular, expressions with the component "ko'ngil", are a vivid reflection of the national mentality, mentality and aesthetic worldview. In this study, 25 expressions with qualitative components were selected and their semantic structure, stylistic function and possibilities of use in literary texts were analyzed. Based on the examples cited, the role of phraseologisms in creating an image, expressing emotions and giving emotional coloring to the text was determined.

The results of the study showed that phraseological units with the word "ko'ngil" are widely used in our language and delicately and touchingly express the most delicate states of the human soul - feelings such as happiness and sorrow, sadness, love and carefreeness. They serve as a powerful tool that affects the reader's emotions in literary texts. Thus, a deep analysis of

phraseological units not only sheds light on their linguistic and artistic significance, but also provides a deeper understanding of aesthetic thinking in Uzbek literature. This once again confirms the relevance of phraseology within the framework of philological research.

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